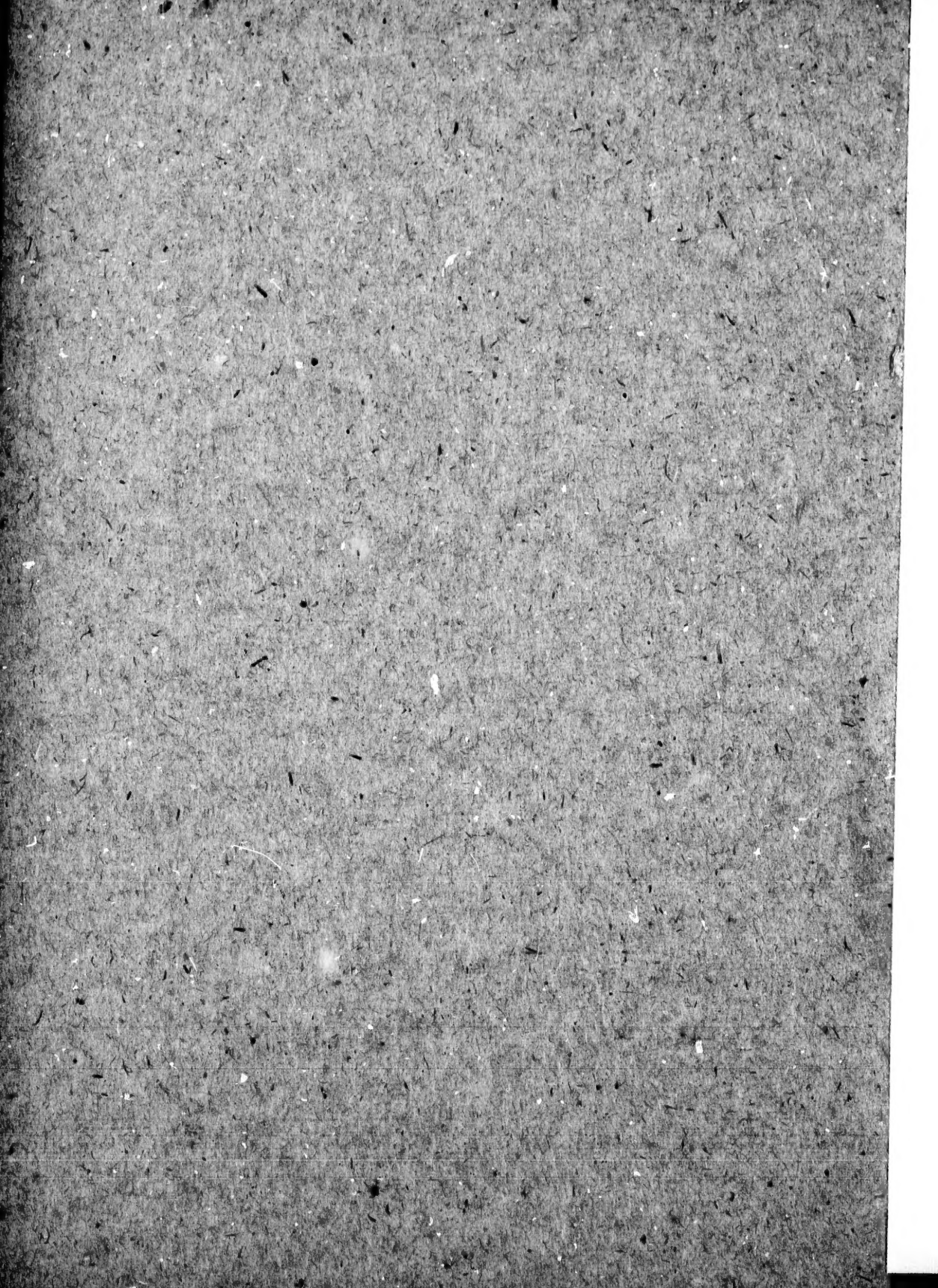






EDUCATION:

—READ BY—

WILLIAM McISAAC

—BEFORE—



«Teacher's Association,»



—AT—

St. J. X. College, Antigonish,

OCT. 12th, 1882.



1883:

STANDARD STEAM PRINT.

PICTOU.



DR. HENRY F. MUNRO

NOVA SCOTIA

COLLECTION

ERRATA.

Page 6, for "absurdities" read "absurdities."

" 8, " "animated" " "animating."

" 14 " "denying" " "denying."

+ At the end of each
paragraph it is to
be uttered by the
reader as an ex-
clamation.

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EDUCATION.

MR. PRESIDENT, LADIES AND GENTLEMEN :

In a convention of this kind, having for its object the calm consideration of a variety of subjects that must frequently present themselves before the teacher for the proper discharge of his duty, it is but fitting that the vast subject of Education should receive earnest attention. When a person justly and suitably takes upon himself to write a thesis upon any favorite branch of studies in order to impress a keen sense of its importance upon others, it should be at the same time indispensibly necessary to treat of that expansive and complicated tract, which, in its grasp and amplitude, holds as immovable fixtures each particular subject of knowledge, ail of which beautifully connected and blended together, form the subject matter of Education. Hence at this early stage, it would be useless as well as presumptuous for me to endeavor to give a partial definition of Education. There is no word more frequently upon people's lips than Education ; and it may be truly said that there is no word so much used, so vague, so ill-defined, and so little understood. As then it is so seldom understood, and indeed can scarcely be ever taken in in the same way as long as manners and human opinions so widely differ, the ideas that the word Education form are as different as conflicting views of things can make them. What then is the reason that there are so many contradictory views respecting Education ? The reason is that there must necessarily be discordant ideas concerning things not apprehended as in fact they are. Education, therefore, however difficult of adequate comprehension, and however illimitable in its scope, must when properly analyzed, have a real definition. And as such, it must be clear and positive and convey ideas true in themselves and bearing a true relation to the object whose essence or quiddity is sought to be described. But before we can define anything we must have a clear and correct idea of it in our own minds. First we must consider that there is a something objective and independent of us existing really or possibly outside our minds, and subsists according to an eternal prototype or aboriginal plan in the divine mind, and is consequently immutable in itself, inasmuch as it is an express image or reflex

of an infinitely intelligent mind, and whose notes ever concordant are to be reconciled with each other. Its very existence bespeaks a metaphysical truth, and with such truths, being of a high order we are not now concerned. To enable me to start I may premise that such truths must needs be, and from their undoubted existence others more tangible, of a lower order, and more intimately interwoven with us, must now present themselves for our business and consideration. Truths of this order are defined by logicians to be the conformity of the understanding knowing to the object known; or in other words *veritas est aedequatio intellectus et rei*, and are of a subjective or logical character. As the subject matter of Education then is something existing outside of us, although it bears a relation to us as the metaphysical truths do to the logical ones, it should be our imperative duty first to apprehend it as it is in itself and conform our ideas to it, and then it should be our earnest desire to transform it into moral truth by elucidating it in such a manner as to afford others true and definite ideas of it. By doing this we are enabled to look at truth which is really and substantially one in the threefold aspect in which it stands in relation to us. And it is indispensable that we have a correct idea of Education from this union of standpoints before we proceed to benefit ourselves by it, and liberally extend to others not merely what that idea is, but also the intellectual and moral blessings that sound Education is so eminently calculated to confer. Owing then to our imperfect knowledge of what the essential constituents of Education are, our views and ideas respecting it must vary, run parallel, and run counter, in proportion to the different standpoints from which we survey it. We constantly hear it said by legislators and others that there is nothing so precious and estimable as Education; and that it is the bounden duty of every person who has any respect for the common weal, and who appreciates mental refinement and civilization, to strive strenuously to see that such a salutary machinery should not be hampered in its progress, or prevented from finding access to all minds. But while there is so much vapid eloquence wasted in this way on the one main subject, it would be curious if not interesting, to ask one of these zealots what it is he is prattling about and what it has to do with us. I have no doubt but that if put to the test for a definition he would hesitate for an answer and find it extremely difficult to give it. I know perfectly well that there are many men who would pull vigorously together in extolling Education, and yet who would differ most egregiously in defining it if we would seek from them what it is they are so smoothly agreeing upon. The reason why we would find such a divergence of opinion

concordance to the inward significancy of Education is that very few take the trouble to inquire what it is; for if all would and succeed in properly apprehending it, a better and more amicable agreement could be arrived at.

They agree that there is real worth in the shadow, but they are bewildered as to what is the substance. They admire Education, but only as sound if not fury, signifying nothing. It is therefore from having no intelligent apprehension of what Education is that so many dissensions and difficulties arise when the State with its improper, fragmentary, and dislocated views concerning it, takes upon itself firstly, to define what is Education, as it understands it, and then endeavors to rudely fasten its ill-concerted system upon others whose advice and good judgment ought rather to be sought than dragged into such humiliating submission. Now having endeavored to show to you some reasons why educationists so strangely differ in a point to which their views ought to concurrently converge, you may think that I am confident enough in myself not merely to present such views as I possess on this subject, but also to give correct ideas of Education as it is in its objective reality, and as it impresses and exercises itself upon ourselves. The task of handling the subject in this manner I should religiously shrink from, although I believe it is in this shape that justice could be done to it. Many able but ill-guided men have time and again striven to give the world what they conceived to be the real thing that Education is; and it is needless to say that much ability that was destined to be better employed was uselessly squandered in this sort of castle-building in the air. Herbert Spencer in his work on Education has acquired notoriety among a certain class of thinking men whose opinions on Education like many other things, border on the impure and material. In his lengthy and elaborate treatise he divides it into three parts, namely, the intellectual, moral, and physical. It is not my purpose here to enter into the merits and demerits of the work taken as a whole; but I may be permitted to take objections to certain views he holds to be of paramount importance. Looking at the nice method in which the division of his subject consists, a person not familiar with the tone that pervades the work may be led to fancy that his grossly utilitarian ideas ought not only to extort the blind homage of the intellect, but also the servile acquiescence of the will. I believe that unless a person has solid ideas of education and morality before he enters upon Spencer's production, he should be scrupulously careful in selecting the good seed from such abundance of what is seductive and dangerous. It is too bad in such a progressive and boasting age as ours to

find such self-constituted leaders of public opinion, whose ideas scorning the accumulated wisdom and experience of ages, and in bold defiance of the general consent of mankind, after all when sifted and put in the balance, show nothing but the oft-exploded and hideous theories that held ground in an epecurian age and under a most spurious philosophy.

If the end of education is nothing better, nobler, or more desirable than how to live in ease and luxury, how to free the body from pain, or how to cultivate (if I can use the expression) the instinct of self-preservation, then it is high time that we at once take a lesson from the creatures of the fields and the forest whose appetites are quite satisfied when they have plenty to feed upon and when free from torture, and whose self-preserving instincts, needing no cultivation, are sharper and more powerful than Herbert Spencer's work is capable of rendering those of Adam's tribe. I do not object to dividing education into the intellectual, moral, and physical; nor do I hold that Herbert Spencer is totally astray in his manner of treating his subject. It has to be admitted that a work abounding in error and absurdities must also have redeeming merit in it before it makes itself popular and satisfies the tastes and inclinations of a set of men who do not always think aright.

Let me now attempt to present to you what I conceive to be essential to genuine education. I shall divide it into the intellectual and moral, and neither busy nor concern myself about other accidents and non-essential properties, which too many regard as possessing more intrinsic worth than they actually do. The object of education therefore is to cultivate and invigorate the intellect; to expand the faculties of the mind by bringing their latent energies into full play upon its subject-matter, to give pleasing ideas of the beautiful and the true as they are harmoniously united and spread out for our mental inspection; and after causing the intellect to be developed and widened, to force it to love and admire the sublime field upon which it is privileged to exercise; and at length and as a matter of consequence to philosophize upon causes from such transcendent effects, and thereby to extend its flight to the cause of causes and the grand origin or fountainhead from which all principles spring. Thus we plainly see that there is a fitting relation or compensating proportion between the human intellect and the subject matter of education; and that as the mind begins to bud forth and expand its powers, to that degree it sees and recognizes the grand union and suitability that exist between entities and realities, until at length in its process of development and expansion it seems to absorb the subject mat-

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ter of education as a beautifully associated whole into itself, and then coerces us to conclude that education is nothing else than an enlargement of the mind caused by the overpowering attraction between itself and the immutable harmony and order that exist in the real and logical world.

Everything that exists or can possibly exist is true and conveys the idea of truth because it has its beginning and exemplar in the divine mind. Truth makes known that which is, and is as I have already shown, of a threefold character, inasmuch as it is of things or metaphysical, of cognition or logical, and of language or moral. And in whatever way we regard it, it is the object of the intellect as good is the object of the will; and because it is the object of the intellect as is likewise the subject matter of education, for that reason, truth, and the subject matter of education are one and the same. Therefore this subject matter which I shall endeavor to describe, is made up of true and consonant parts of one stupendous whole and constitutes the extensive field of human knowledge, and it is upon it that the mind is intended to exercise itself; and when it is not exercised upon it, it is either dormant or useless, or groping in error and worse than useless. How to find out with accuracy and certainty what this field is and its extent, is the problem which now has to be solved. We have sufficient data to warrant us in maintaining that this field or object is the one term and the intellect, knowing the other term of the relation of the concrete truth now sought to be determined; and the business of the intellect knowing is to take in the object as it is, and thus conform itself to it, so that its idea or concept is a living image of the object of its exercise. It is here indeed that the equation of the intellect with the object comes in. Now apprehending this object is apprehending the intellect knowing. But when we do not know the exact range and verge of the object we must seek to know it by measuring it to our knowledge of the intellect or knowing mind with its powers active and passive.

When we fully discover how far the human mind is capable of going without invading or trenching upon forbidden ground, then we can with perfect assurance gratify our curiosity as to the circumference of the subject-matter of education. But I do not maintain that it is absolutely necessary for everybody to thoroughly study Mental Philosophy in order to enable him to properly comprehend the subject matter of education; although I believe that without studying the faculties of the mind in their reciprocal bearings and relations with each other and with external objects a person can scarcely discern the eternal fitness and adaptability that subsist between truths of the metaphysical and logical order,

and consequently between the human mind as it is constituted and that luminous constellation of verities so systematically dovetailed together in the subject-matter of education. Now the ordinary mode by which we can discover this oft-repeated subject-matter is to consider the various branches of studies upon which we can exercise our minds, to sum them up in one united body, to observe the precise relation that exists between the different parts or branches, and finally the admirable arrangement and animated principle running through the whole. But situated as we are we can hardly take in the many and various branches of study that go in and out of one another to constitute universal knowledge. We should therefore betake ourselves to a real University, whose object and profession are to teach all the sciences human and divine. Here where each department of knowledge would have its own special professor, much light could be shed upon every branch of liberal studies. In enumerating the several departments of a University, and observing all the branches collectively and individually therein taught, and the aim and tendency of each, and how each acts and exerts itself upon the other, and what place and attitude it occupies in relation to the whole, we can form a proximate estimate of the nature and scope of a seat of universal knowledge and wisdom, and by consequence of the different sciences there so efficiently and authoritatively professed. We could find the classics, modern languages, grammar, rhetoric and history with the stately and magnificent literature of old Greece and Rome and the literature peculiar to every modern language, occupying a sphere of their own. We could see the exact and physical sciences interweaving and stretching side by side, claiming their own undisputed sway in curriculum. We could see law, medicine, and engineering theoretically and practically taught. We could find logic, metaphysics, and ethics, flanking and over-lapping each other and causing hair-splitting disputations here, and we could there find the divine science that rules and queens it peerless and uncontrolled over all the secular sciences, and regales the mind by lifting it to heights and distances unknown to unassisted reason. When we would strictly explore and examine the wonderful order and union exhibited in the management and internal economy of the different departments of a University; and how the branch taught in the one bears affinity to that taught in the adjoining other, then we could at a glance take in with one grasping view, in its essentials and integrity, the subject-matter of education which is an admirably systematized whole compounded of suitably-adapted and well-balanced parts, each occupying its own

constituted sphere of activity and discharging its functions in relation to the other parts and to the whole.

Now the other parts. When therefore we seek to educate properly we must regard the due and proper development of all the intellectual powers and put each under education by subjecting it to the arena of its own special discipline; and then consider the extent and just limits of this arena in order to guide us as to the corresponding degree to which we should aspire to cultivate each particular mental power. When this is done and the just equilibrium that underlies this seemingly complicated system is duly regarded there is no danger of the mind going astray or getting disjointed in its search for truth.

Let us now seek why it is that so many minds lapse into devious errors in earnest and sober enquiry after truth. The reason, easy of solution, is, because the particular faculty sought to be developed or applied to its proper object is misapplied by exerting it upon forbidden ground. Nearly all the dangerous and fascinating errors that are so rampant the world over to-day, are mainly to be ascribed to the total neglect of educating each faculty upon its own play-ground. It is when there is an uncalled for irruption from one limit to another, that so much mischief of this kind is done. If each votary of a special study would preserve the just limits to which his hobby extends, and not to push further, then we would be happily free from any of those interminable strifes and bickerings that so often disturb and retard the progress of knowledge, and so cruelly and unreasonably assail the majestic field of supernatural truths. As indeed, the moral order and peace of the world are so frequently disturbed by the selfish and aggressive action of nations upon neighboring ones, so the intellectual order of things in the sciences is also marred by bringing the action of the one unsuitably and unseasonably upon the other. It is, therefore necessary that each department of the sciences would, diplomatically acting, scientificate its own frontier in order to keep within its proper bounds, and to prevent the illicit intercourse and aggression of others. It would be wrong and absurd for the greatest chemist living to attempt by the measure of his acquaintance with his own special subject to deny the existence of facts within the region of Astronomy. It would be equally absurd for the Anatomist to deny truths coming within the compass of the Metaphysician. It would be in the same manner wrong for the Metaphysician or Naturalist to deny truths in the order of revelation, although he could not with his limited intelligence reconcile their existence with reason. Nothing to many more strikingly proves the existence of the Divine Architect

than the physical argument by which we prove from the order and design permeating the whole plan of creation that there must be a supremely intelligent being self-existing and operating outside the universe, whose plastic hand shaped according to a divine eternal purpose works *ad extra*, which in their everlasting permanence and admirable consistency, poetically and philosophically proclaim a divine author. As the physical world whose manifold and surpassing beauties and fixed and unchanging laws shows the unity of its design and in the grand harmony of its component parts the tremendous power and unspeakable beneficence of the Creator, so the sublimer harmony pervading the Metaphysical order—and such order Milton declares is heaven's first law—must indeed afford to the mind and the imagination the most luxurious and pleasing field for pure contemplation. It is when we observe the precise relation that exists between the physical and metaphysical orders of the sciences and the liberal arts which are their outgrowing concomitants, that we fully realize the drift and overwhelming charm of the following true and immortal words of Cicero :—“*Et inam omnes artes quæ ad humanitatem pertinet habent quoddam commune vinculum et quasi cognationem quadam inter se continentur.*”

There is evidently then a natural affinity or relationship running over and through all the arts and sciences ; and as truth is the ulterior object of any science, its attributes, beauty and power are the true sources to which liberal and useful knowledge is to be resolved. Truth of whatever order cannot contradict that of another order, because the author of all truth whose essential attribute is truth or rather who is Truth Himself, cannot in the one come in collision with Himself in another. Pope beautifully says that all discord is harmony not understood, and that apparent discord that seems to be pelting and clashing one science with another and with revelation, is merely caused by each one overstepping its own special and proper subject-matter, and declaring authority where and when it ought to be silent. We constantly see that the great business of human science to-day is to make unholy raids upon revelation, as if revealed truths enslaved and degraded the intellect, and have no foundation or authority in fact to command the respect of unaided reason which so many take as the sole measure of what is and what is not truth. I do not here purpose to show that there are astounding truths above and beyond the reach and comprehension of man, and that it seemed good and necessary for an all-powerful, all-intelligent, and all-loving being to reveal such in their time and order to us. And although His beneficent object was not to exclusively please and

elevate the intellect by operating it on high ground, yet He most imperatively demanded its unfettered homage to realities above its capabilities, and sternly and peremptorily commanded it to believe on sufficient motives of credibility in the existence of saving revealed truth, whose mission in descending from above was not to idly and resplendently perch upon nature, but to sublimate and assimilate it to itself by casting its divine glow and potent indulgence upon it. If we do admit, as we must, that we do not and cannot possess a knowledge of all truth with our cramped and circumscribed understanding, and that there are facts and realities of an order and elevation to which we cannot mount with our natural powers, then we must confess that those supernatural truths greatly add to the common stock of knowledge, and are therefore eminently worthy of recognition in education. Such truths are the distinctive characteristic of Christianity and a due appreciation of them inasmuch as they are constituent parts must be observed in perfect education, which seeks to exercise upon the intellect, the will, the heart, the soul. And it is frequently alleged by the enemies of religious instruction that secular education suffers intolerably by bringing it in contact with the Christian element. The very essence and definition of Christianity ought forever to dispel such a delusive idea. Christianity is truly defined to be the summing up and final expression of all the truths of the natural and supernatural order. For this cogent reason we clearly see that far from being detrimental to the secular sciences, christian education must of necessity embrace them in their due place and proportion as indispensable and inseparable parts of itself. The very idea or act of its hostility to a part of itself would argue self-destruction which therefore is too absurd to believe or maintain. But it is in it that all the sciences human and divine run into each other and cluster into one vast system; and the wonderfully comprehensive and high ascending philosophy that harmonizes part with part and with the whole of this limitless contexture is the motive principle that guides the friends of christian education in ever consistently holding that secular education is dangerous and incomplete unless supplemental and subordinated to the religious element, whose province is to complete and perfect the whole scheme and govern the action of each part.

As then there must be a broad philosophy which determines the union of the two-fold order of the sciences upon which the human intellect must exert itself on the subject-matter of education, there must consequently be a mixed science containing in itself the united natures of the two orders of the sciences which

underly the union of the religious and secular elements of education. Now, in order to intelligently apprehend the nature of the duplicate science, we must first explain what is human science whose object is secular knowledge, and divine science whose object magnificently reposes within the domain of revealed truth. Scientific knowledge or human science is the evident and certain knowledge of a necessary thing by its approximate and remote causes, or the knowledge we possess of truth by resolving it into its first principles which are self-evident. Divine science bears a different relation to us; but is objectively of a similar nature, though of a higher scale in the grand hierarchy of truths than human science. The difference is with respect to us or in the fact that the one is natural and within the untrammelled exercise of our intellect; the other supernatural and beyond the grasp of human reason, and resting on external authority. The one must commend itself to our intelligence by a resolution into evident first principles, and becomes a matter of intuition. The other must equally commend itself to the intellect, as it is established on a criterion of truth which brings evidence far more overwhelming than that of our perceptions. Although theology, which contains the science of revelation is, viewed objectively and to being of intelligence superior to ours, a real science which may be viewed subjectively by such superior beings as the secular sciences may be viewed and regarded by us, yet looking at it from a subjective standpoint many hold that it is not a science although unmistakably it is an object of knowledge. But as it affords information of the most certain, the most reliable and highest order, and that in an argumentative, methodical, clear, definite, and precise way and upon principles which although not self-evident and axiomatic it would be shamefully irrational to deny, and could only be done by a total misconception of ourselves and the end of our existence, then it ought to be respected as the only true science that steers in its orbit and preserves from error and encroachment each secular science, and thus holds in its own place and season each and every reality. Although it may be put down as a science only relatively or *secundum quid*, yet it is absolutely grander and more perfect than any science; for it is directed by no other science but directs itself and all the other sciences. It treats and discourses of God the highest object of human science, and unfolds and expands in luminous illustrations His nature and perfections, His various relations to us as individuals dependent upon our Maker, as members of society requiring each other's help and protection, and supreme laws to regulate our conduct and actions in regard to Himself, to ourselves, to our neighbors, and to the multiplicity

of external objects that surround us. It aptly and lucidly descends upon doctrinal truths which are but explicit and outward manifestations of Divine Truth itself, *Deus scientiarum tu es*. There can be no conflicts and irrelevant interference between the human and divine sciences, because God, the crowning object of all the sciences, is in that very act the Fountain of all sciences. Therefore from a due conception of this two-fold order of the sciences each in its own place and pursuing its end in its own method of operation we can safely argue that the science that underlies the happy union of the christian and secular constituents of education is mixed, being made up of the necessary co-habitation resulting from the confluence engendered by the fusion of the human and divine sciences.

If, as I have indisputably argued, religion is a subject that contains truths mutually bearing upon one another and flowing necessarily into and out of each other, and forming chiming laws of combinations and premutations in the knitting together of sublime dogmas, therefore a knowledge as well as an appreciation of these celestial truths cannot consistently be overlooked in education. For which cause it is imperfect and incomplete if religion is ignored, and becomes a factor dangerous to society and to venerable institutions. The lesson taught by the repeated experience of over-secular education in many countries but too truly confirms the fact that the moral conduct of the pupils suffers shipwreck in various ways, and that ideas of a pestilential character grow and propagate unchecked, which will eventually energize into organizations having for their object and aim the levelling down of all sacred distinctions and inequalities, and the merciless overthrow of all order, all laws, and all right.

Everything, whether positive or negative, has a cause of its own, and we may inquire why it is that education without religion ends worse than it begins, inasmuch as it makes people act and think falsely, and fails in the formation of character. The mind yearns and has an appetency for things loftier and purer than can be found in the order of nature; and it is in its exercise upon thoughts beyond *its thoughts* that it properly realizes the blissful repose and moulding plasticity that the education which enforces obedience to higher law and authority, conformity to divine precepts, and perfect adhesion to soul-saving truths ever brings in its train. The man without education has a complication of mental and moral diseases, and as in the body suffering from several distempers, the medicine used, if applied too much or exclusively to the one disease, only vitiates and brings further ruin upon the other parts, and thereby destroys the more quickly, so in ed-

education, if the more important duty of *informing* the character be neglected, moral obliquity is sure to creep in and subvert the structure that proper education ever desires to uphold. The failure of education in bringing the desired effect arises undoubtedly in itself being of an imperfect character, and therefore incapable of exerting any salutary influence upon the minds and manners of men. Secular education left adrift and unanchored becomes restless and always covets to overrun matters beside its range and proper direction; and as it then acts and meanders without chart or compass, it will certainly begin denying the existence of truth beyond its own natural grasp, and finally strikes a deadly blow at the existence of the Deity, at over-ruling Providence, at human responsibility and morals, and in the end at all law and society. Such is the inevitable outcome of godless or secular education.

I have set out to show in the beginning that certain obstacles that waylay and beset the mind ought to be removed in order to enable us to possess true ideas of education; and established the principle that it is necessary for us to look at it from its objective and subjective standpoints; and expressed that it is something purer and nobler than the criminal gratification of the vulgar passions and immunity from sensible pain; and divided it into the intellectual and moral. I have endeavored to trace out and delineate the process to be pursued by showing the stern and unbending necessity of cultivating, enlarging and illuminating each faculty upon a fitting plane or list, and of duly conforming each and all of them to the truths of their respective subject-matters; and that the full subject-matter of education or universal knowledge must contain in itself the sum-total and determinate expression of all known truths whether within or beyond the order of nature; I have held that all truths of whatever order or kind are objects of knowledge, and ought therefore to be pursued in complete education; and that the admission of some to the exclusion of others breeds disruptions, disunions, and disorders, seriously damaging to perfect education and morality. I have proved that Christianity, which must embrace religion and its holy truths, is inseparable from education, by showing that it and the full range of the subject-matter of education are really and identically one, in the fact that both are the summing-up and true expression of all truths in heaven and on earth. I have shown that secular education is a misnomer and self-destructive, and that it in its place and proportion, if not in itself is entirely slighted and denied by all right thinking men, if helplessly divorced from religion; and that the divine science must keep the human ones in their pivotal positions; and that it is on

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the highest of all philosophies and for the gravest of reasons that the friends of christian education with one mind and one voice contend that secular education is imperfect and incomplete unless united and subordinated to the religious element. I held that it education is anything it can be defined ; and from what I have attempted to sketch it out to be I will now enter upon giving its definition, draw an inference, and then conclude.

From what I have laid down education is something objective and embraces all knowledge because its subject-matter takes in and amply realizes all truths. Between this vast and varied expanse and our minds there are a due conformity and fitting adaptability, because our intelligent minds know and perceive truth in whatever posture. Therefore existing truths and all realities act on our minds owing to the irresistible attraction emanating from their beauty and power. And it is the spontaneous activity of the mind in its exercise upon the truth that opens its avenues, forces its development, enlarges its grasp, illuminates its faculties, draws its assent, transmits to and acts on the heart, moves and influences the will, moulds the character, and stamps the bright image and radiant emanation of the divinity on the whole soul. Education elevates the nature of man by raising the mind to feed on subjects of the intelligible and moral order ; it teaches how to subdue and regulate the precipitant course of inordinate appetites ; how to subject the passions to the government of the will ; the will to obedience to law and authority ; and all law and authority in perfect conformity and due subordination to the Divine Will. Its subject-matter contains truths of the supernatural order vouchsafed to ennoble and redeem fallen man and to govern in their action all the natural sciences ; to give each its individuating principle and homogeneous character ; and to render all truths eloquent and persuasive whether in their passive reception or active comprehension. Its definition admits of an almost endless analysis. Its different branches have a division of labor among themselves, and act in relation to the whole and to each other. The study of the one renders the mind habitually disposed to act its part without difficulty in the other. There are a convenience and perfect agreement between each department of knowledge. There is a mutual interchange or unrestricted free-trade caused by the licit gravitation of the results and deductions of the one upon the other for its illumination and perpetual guidance. There is an aerial bridge invisibly yet palpably spanning from the confines of nature to the realm of grace, penetrating the hiding yet protecting veil on the thither side of which all truths in peaceful friendship and indissoluble union dwell. There is a solidarious compact

formed by the suitableness and adjustment of its nicely crystallized parts. Its religious element is imperial, yet it liberalizes the secular one because it emits divine light, and we are fully assured that the communication and reception of divine truths make us free. "You shall know the truth and the truth shall make you free." Education in its fulness and perfection purifies, refines, reforms, transforms, and conforms everything it touches, and gently influences us to honorably fulfil our part and mission in whatever situation we are placed. The duty then of every teacher becomes manifest. If his free and proper action should be interfered with he has only to realize his position and do the best he can. He should look diligently and assiduously to the intellectual and moral training of those committed to his instruction. He acts as a sponsor and is therefore accountable to a certain degree for the education and future conduct of his pupils. He acts in *loco parentis* and the manifold duties devolving upon parents bear a share upon him. Let us live the hope that each teacher will become alive to the magnitude and dignity of these facts, and thus be enabled to properly acquit himself relatively to those whose servant he is ; to those over whom he is a master ; and to the state and other high callings and offices that need sound education and solid, communicative, and enduring virtue.

